relatives of the deceased or not. The dead see what is being done but have no objection whatever, & it is not material whether the exact value of goods be replaced or not.

Occasionally a corpse was put on top of a stump, as with a baby on the eagle post behind Boynton's. In this case there were two coffins in a family, one of which used to be erected on either side of the house — one of them now displayed for ever.

Kushulst, when still a child, wore a hat called (A), with flat ~~tam~~ top & broad brim around which ran two snakes. He became (qualtents) to some people: they looked down, saw him, saw him become stone, & used him for their road.

Note. A small mask on the (sinox neix) is called a (B). They were not much used long ago & J believes came from abroad, but he does not know whence. For all (sinoqtaxs), called long ago (C), (from a cedar bark ~~hat~~ Standard ~~but~~ of the same shape) the (B) is the same. J. does not know ~~the name given~~ what it signifies but actual meaning is "forehead tubust". In the old days the (C) did not have a mask & the circular band was decorated with woodpecker (D) tails.

Note 574 Reuben. When clothes are too old for further use they are thrown into a fire, with remark. "Please come again new"!

Note L.C. Swan's down is proper to busuit headdresses of feathers & above. That [illegible] (Tuk) is a flat circlet, that of a full-fledged busuit is a high circular hat, such as a specimen in my possession.

Note J. With each ancestral story there are a number of dogs' names, as used by 1st people — these can be used by their descendants for the dogs

1148

el 20 hooked beak

[illegible] units o mandibles ovate [illegible]
both [illegible]
small bird

tsiâs-n Sphyrapicus varius
(nuzzlest)

Sensitive, curious, with a lust
for
a woodpecker

Blumas Canto Indian Territory
Copper Quiver Tribe Klamath
Kuyu Indian Indian [illegible]
Feels [illegible]

Text of song no. 106
Described as chewink by
Sharp eared is a strong ventriloquist

5785

~~2576~~

~~Mr. Stacey~~

V. M. Police

1100 Blackpowell St.

Vancouver.

Replying to your favour of 16th Inst.

I am in favour of your [illegible] and propose to send my N.R.I. engine to you to be made [illegible] for $175.00, as you desire. I assume that all charges will be prepaid.

Ai wi X la = b cripple

Opening A with middle fingers.

Pass 1s TPS 3 loops & take up R 5s FPS.

Hook down U 3s with hook of 5s, allowing original 5s to slip off

Release 3s

& extend hooked down 5 by passing into it 4 & 3.

Pass 3s TDS, PU 1s, ~~send 3s down & away taking up the string on tips.~~ & hook down the string on hook of 3s, allowing original hooked 3, 4, & 5 to slip off

Transfer hooked down 3 to hook of 5.

Pass 2s TDS of both U 1s & TPS of D R 1s, & grip PR 1s between tips. send fingers up away taking up the string on tips of 2s.

Release 1s.

A straight string now crosses a figure from one palmar string to another; with 1s take up this string FPs near a palmar string.

With 3s hook down 2 loops (without releasing 2s).

Pass 1s tip to tip with 2s & transfer 1 loop to 2s, passing over loop in situ so that 1 loop is now P 2s.

With 1s take up D R 2s FPS.

Release 3s

Pass loops of 2s, LH 3, 4, & 5 into LH 5-hook.

With LH 3, 4, 5 hooks take up RH 5 hook, so that RH U S S now LH P 2 S.

Release RH 5

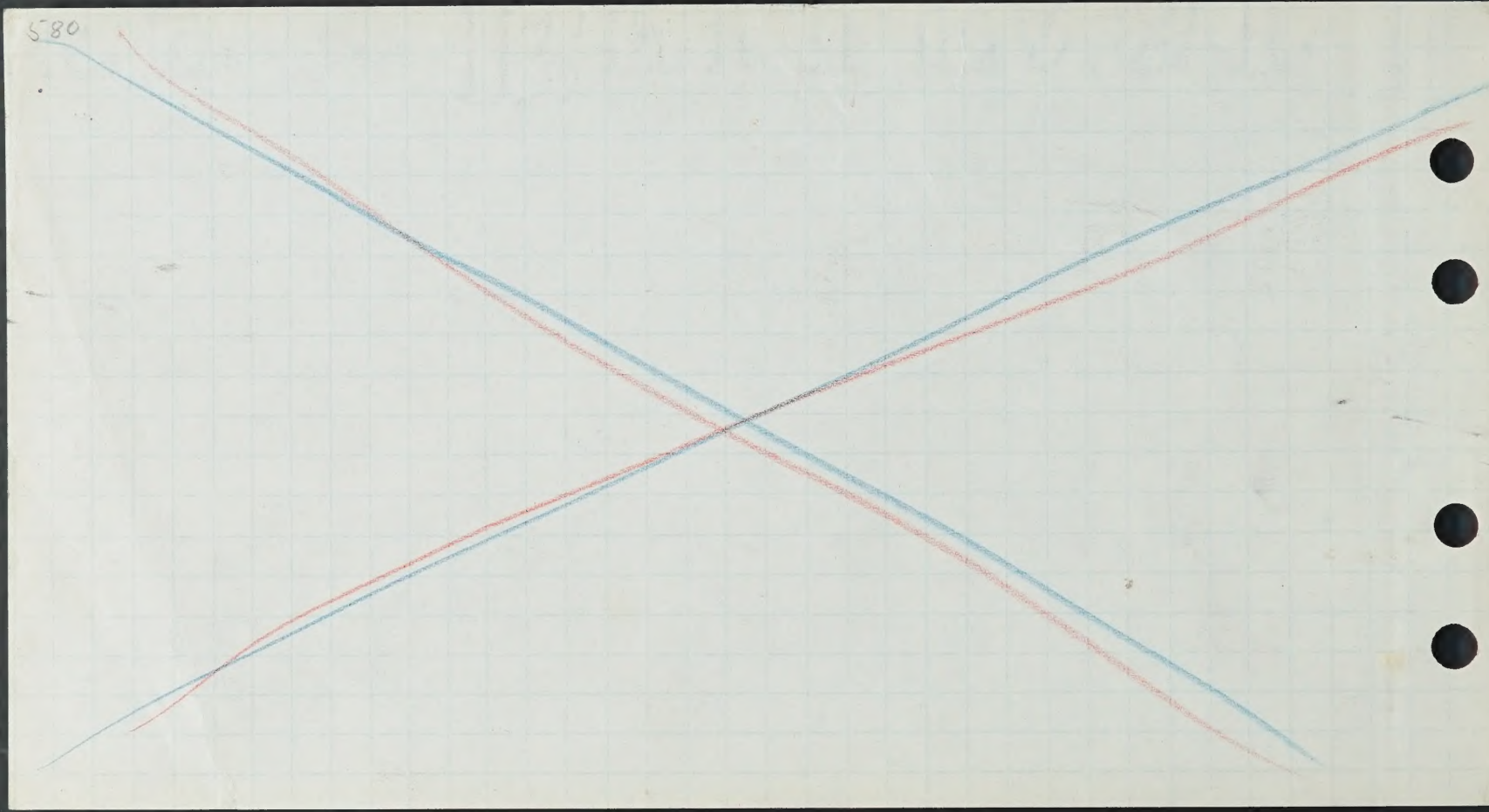
Transfer RH 1 loop to hook of RH 5, so that U string runs straight across:

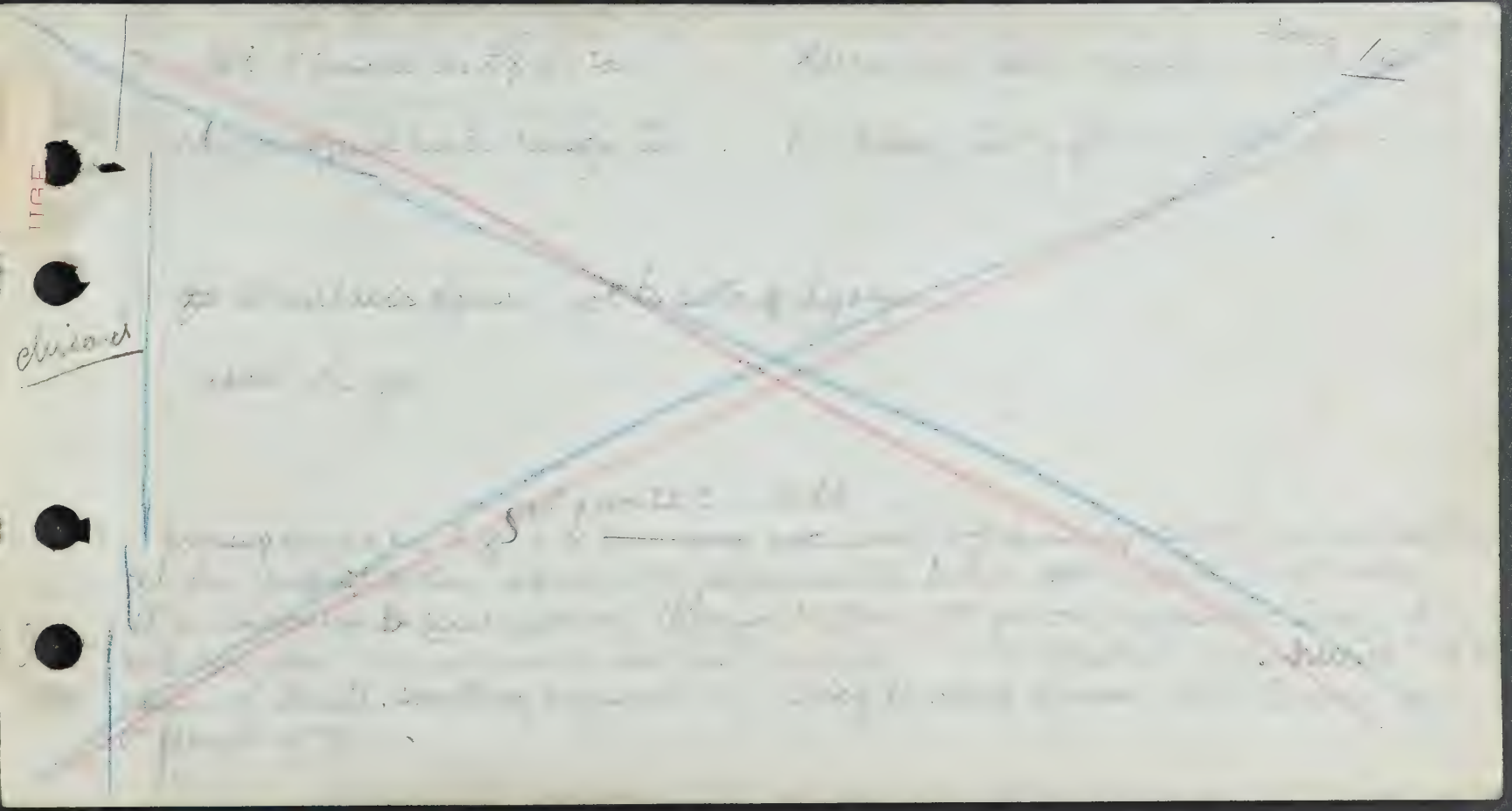
Transfer LH 1 loop " " " RH 2 " " P " " " "

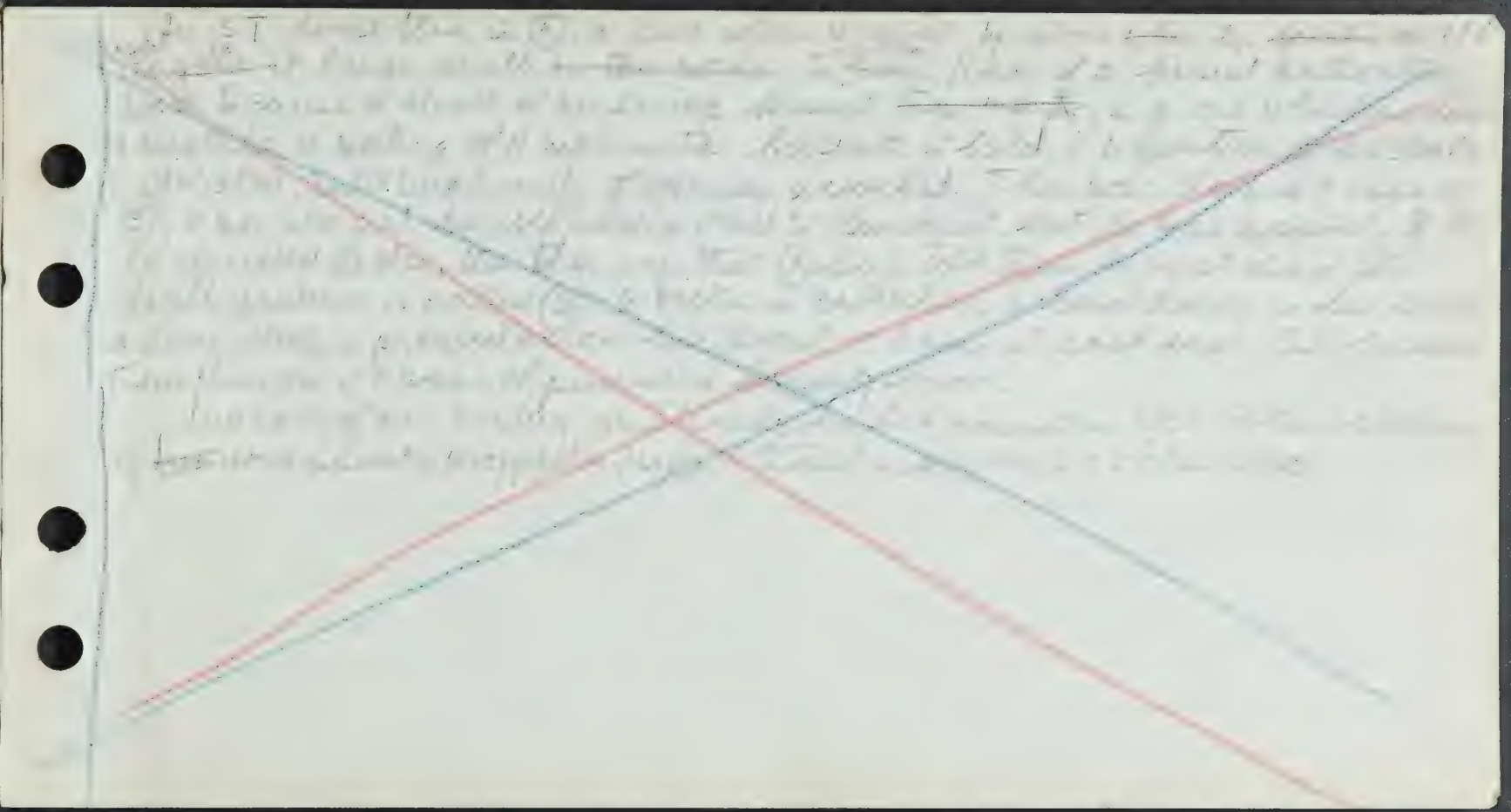
2.5.79

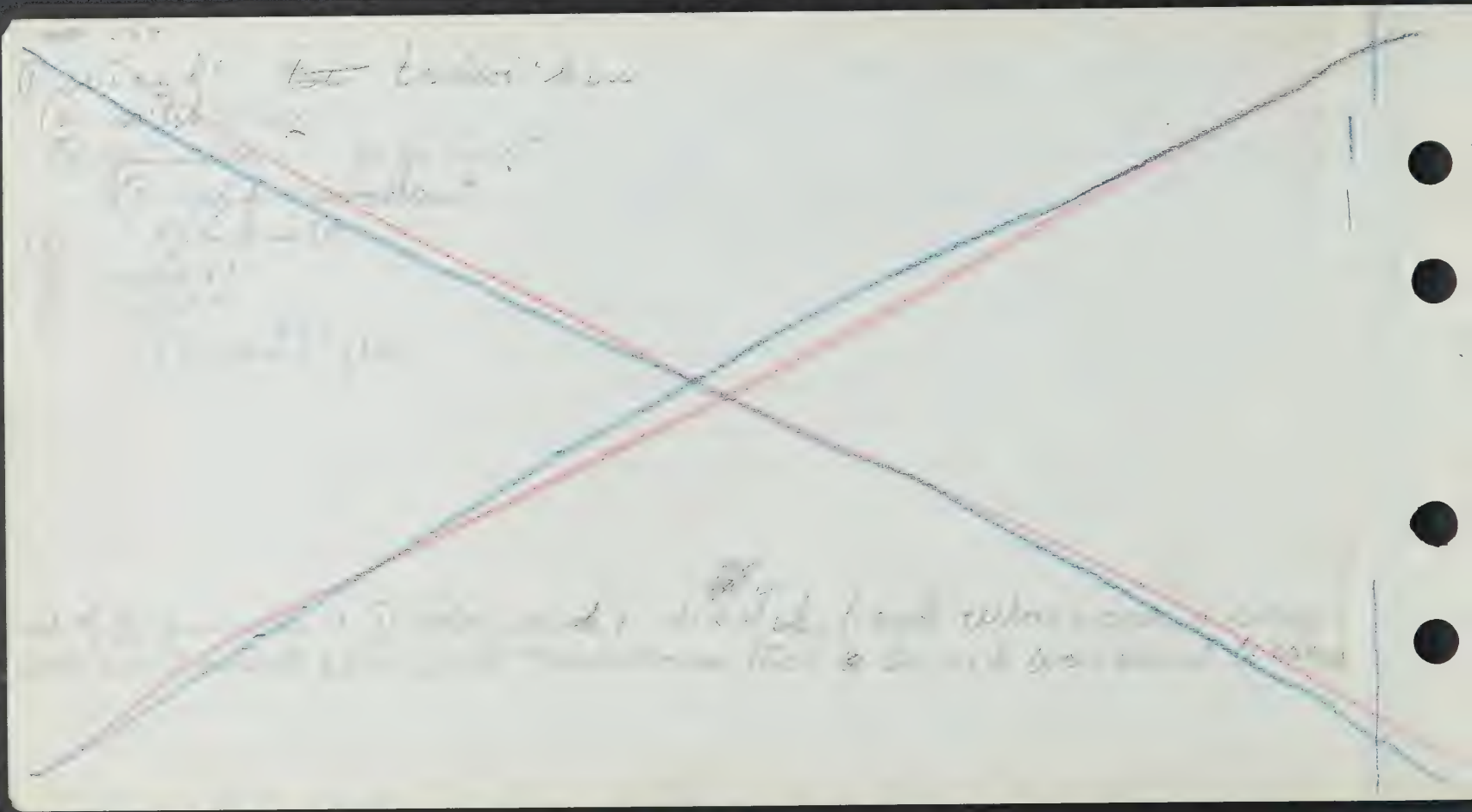
Note. Apparently I misunderstood scooner or anutta. JP says this is just a term given to an angry ♂, e.g. a man. JP remembers how when she was around 6 years old she cried at people being present & [illegible] echoed her crying, which it does. In some atolls such like how it sexsex-talk turns his head in anger people fall dead. Once at Kinsgmot talked of how [illegible]

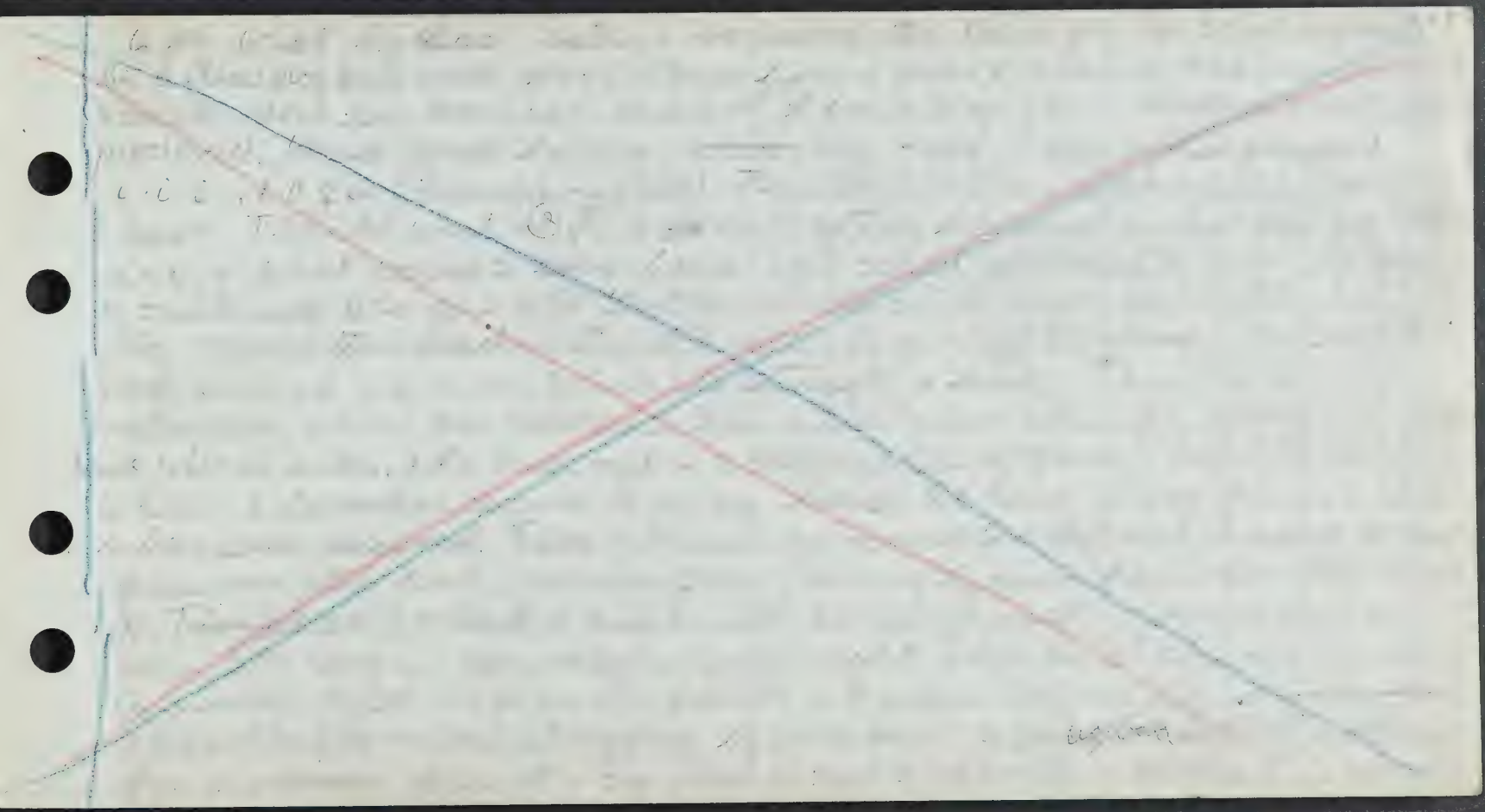
5-80

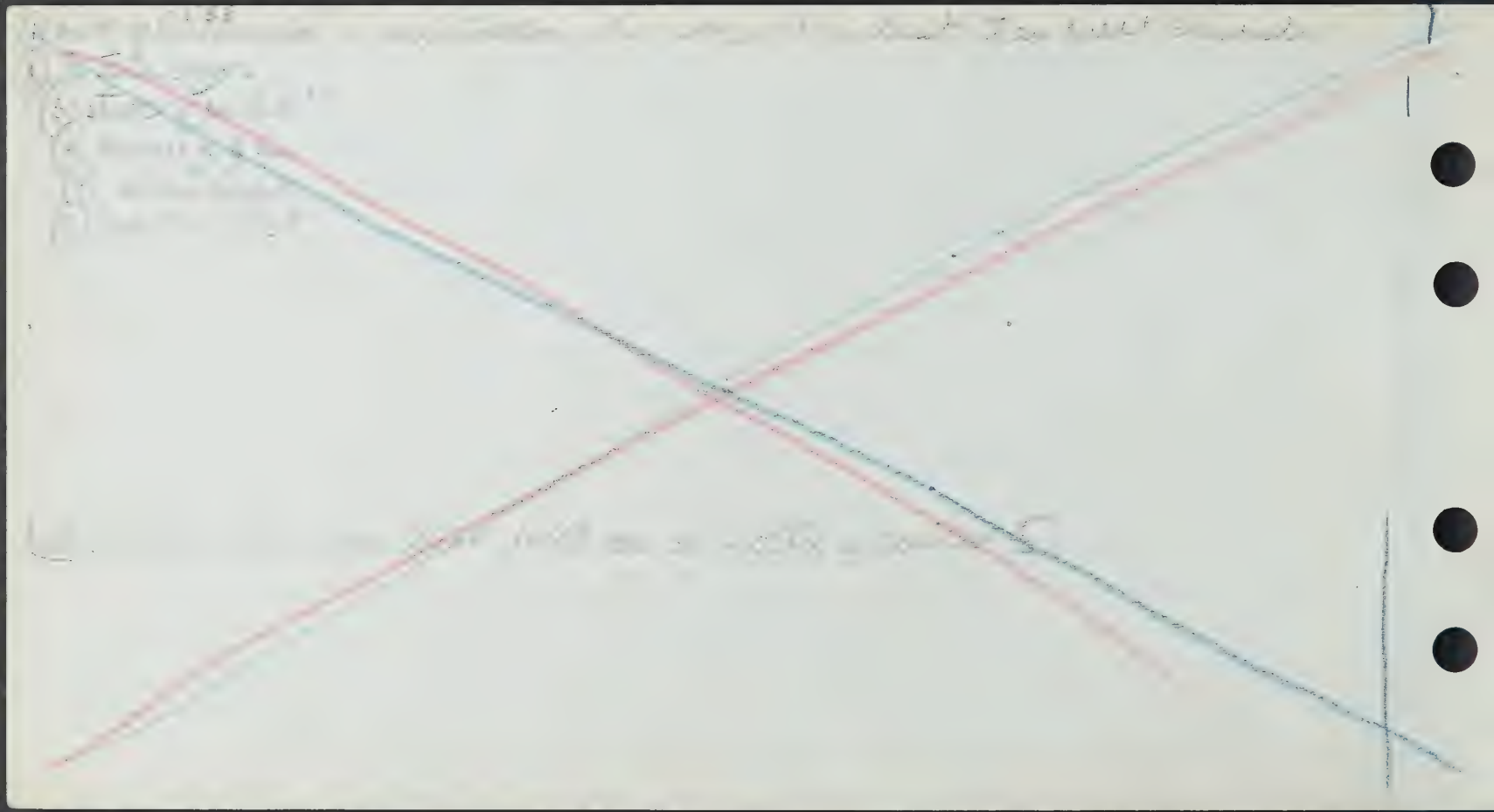


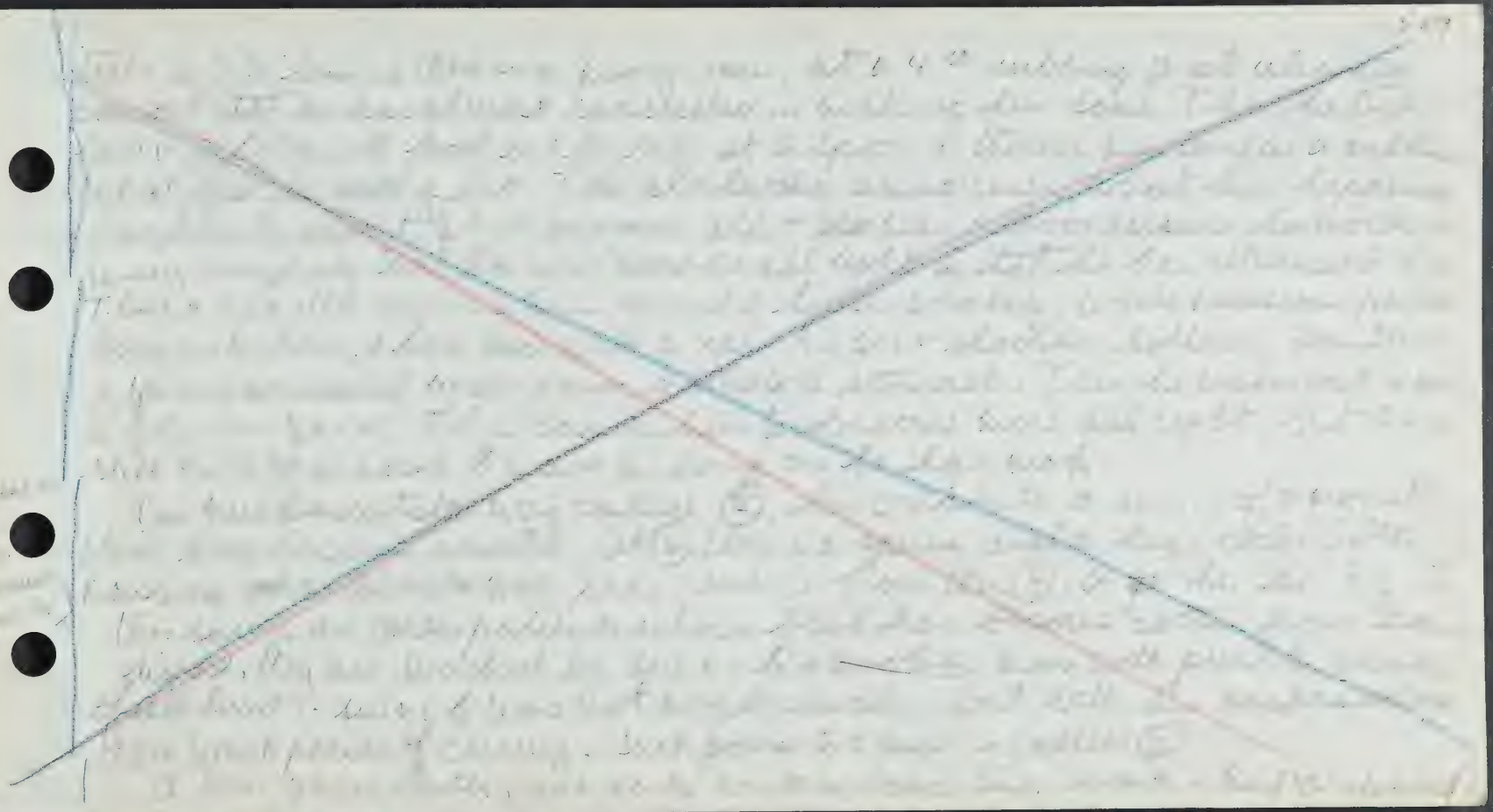


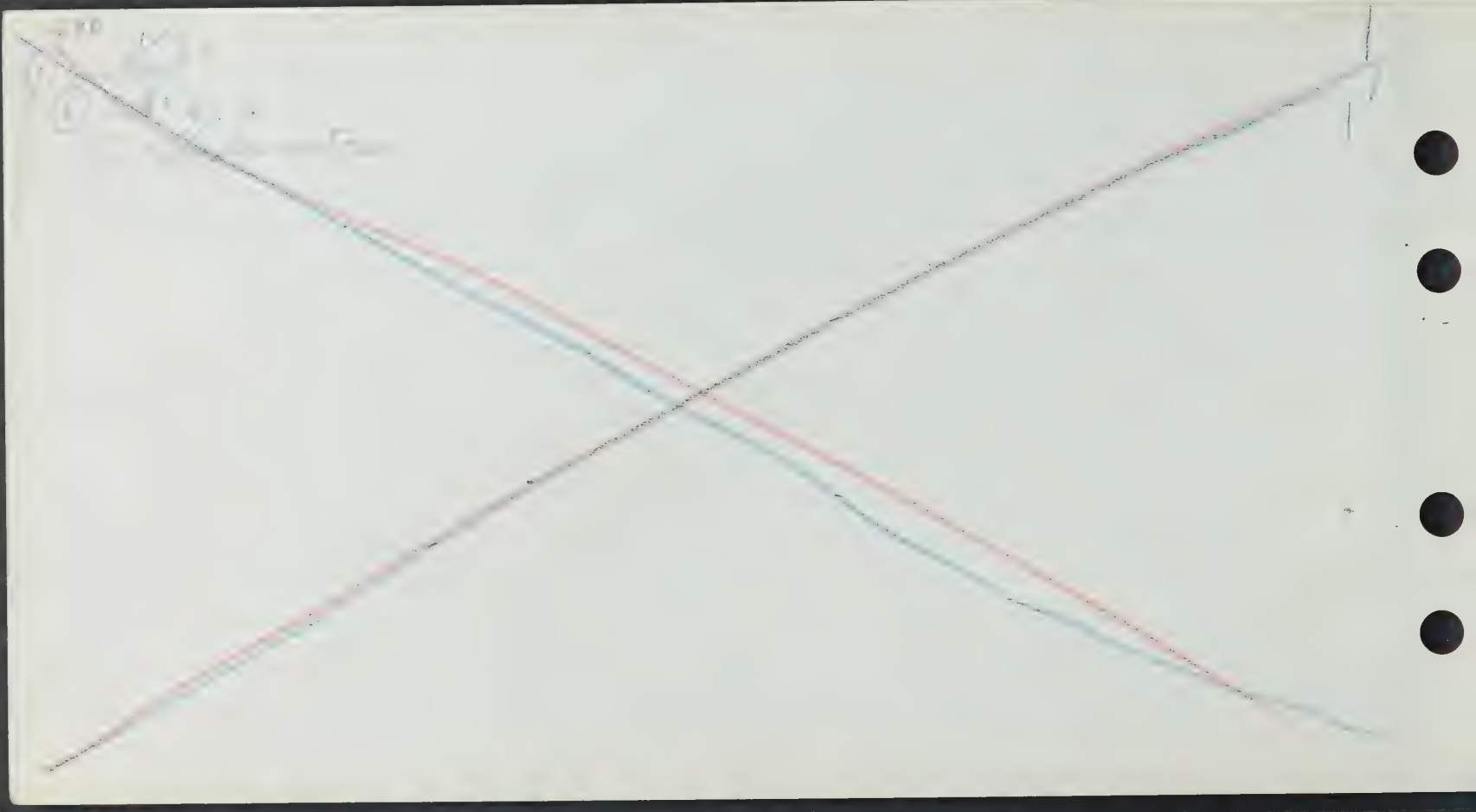


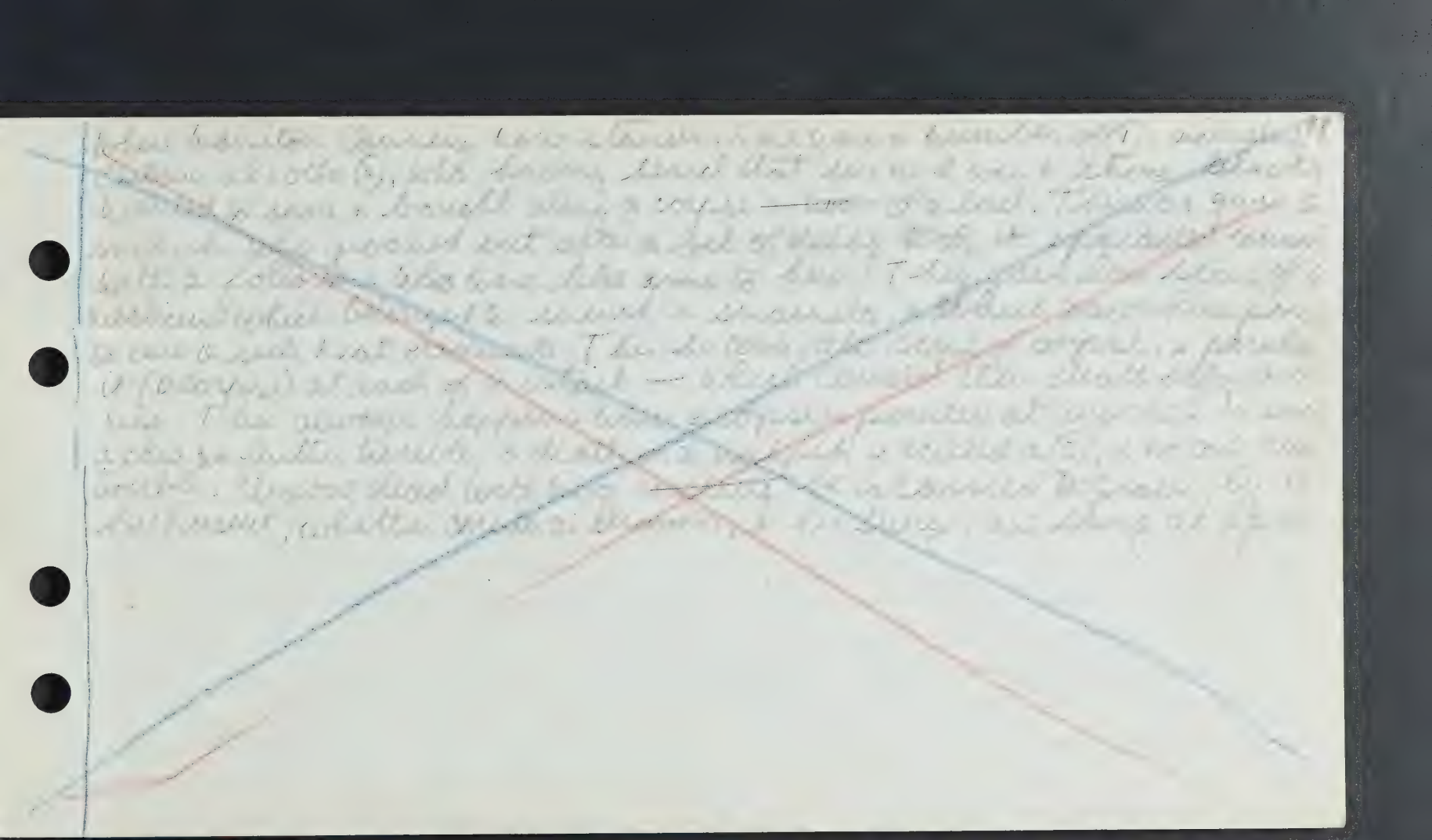


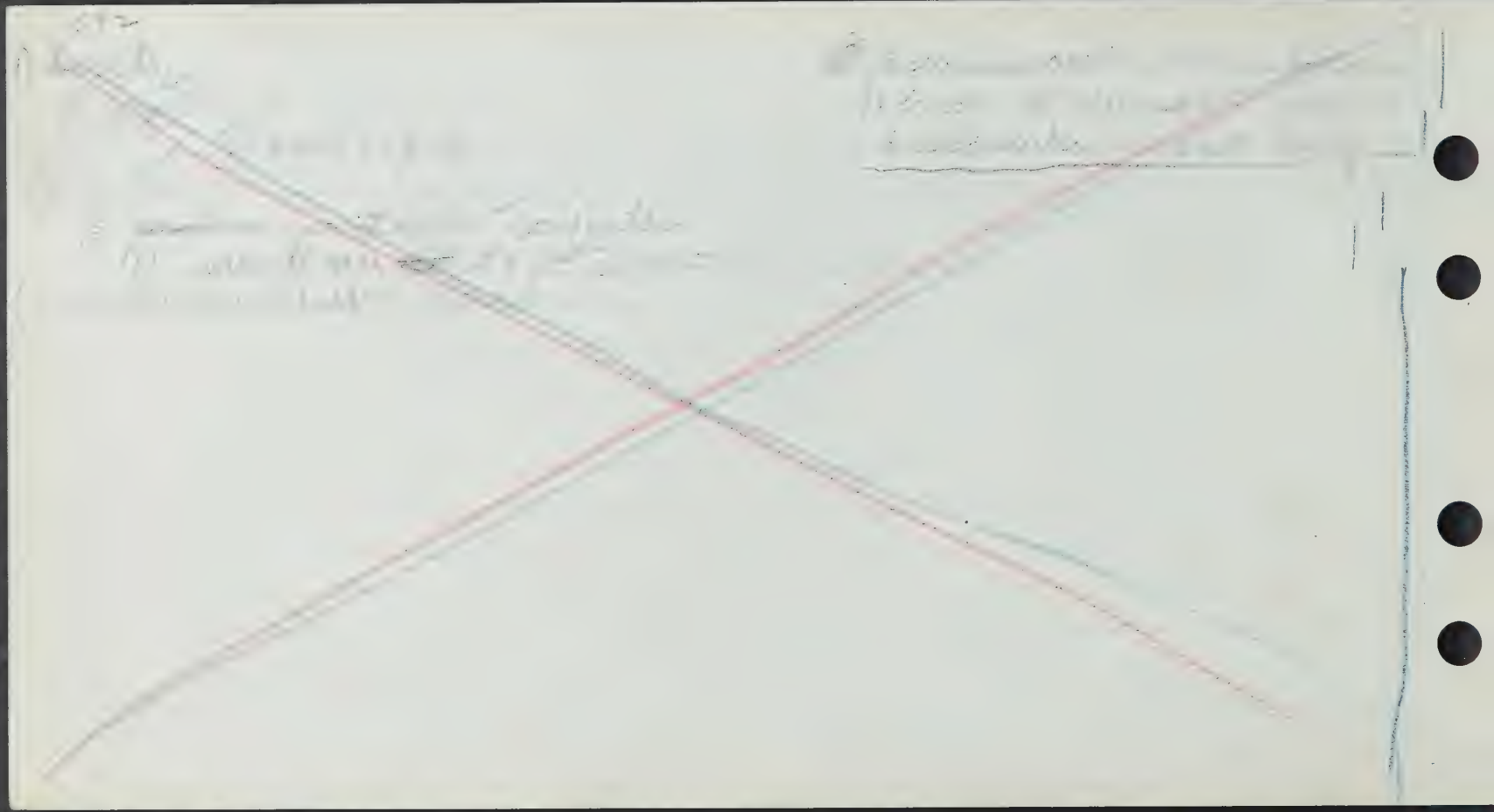


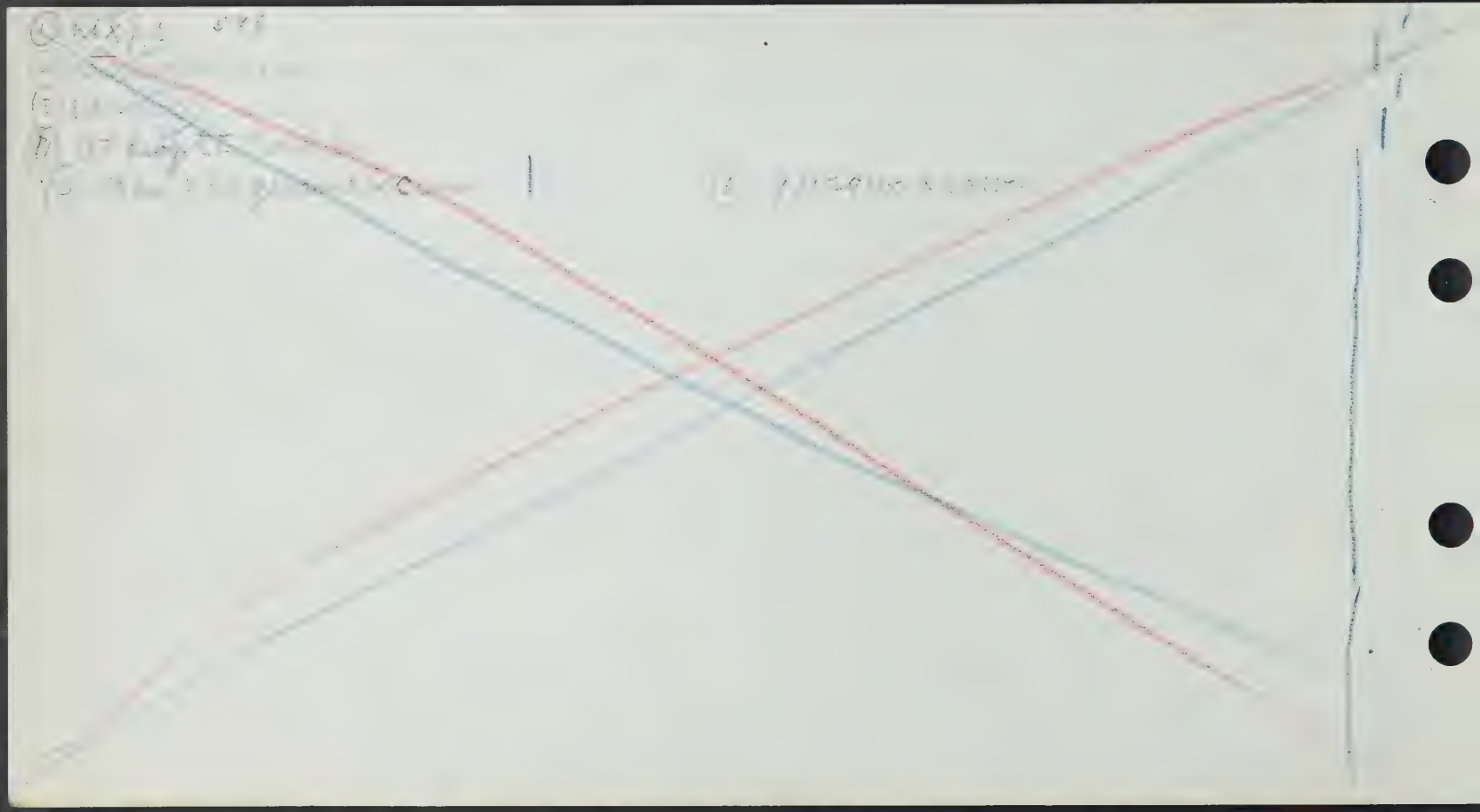


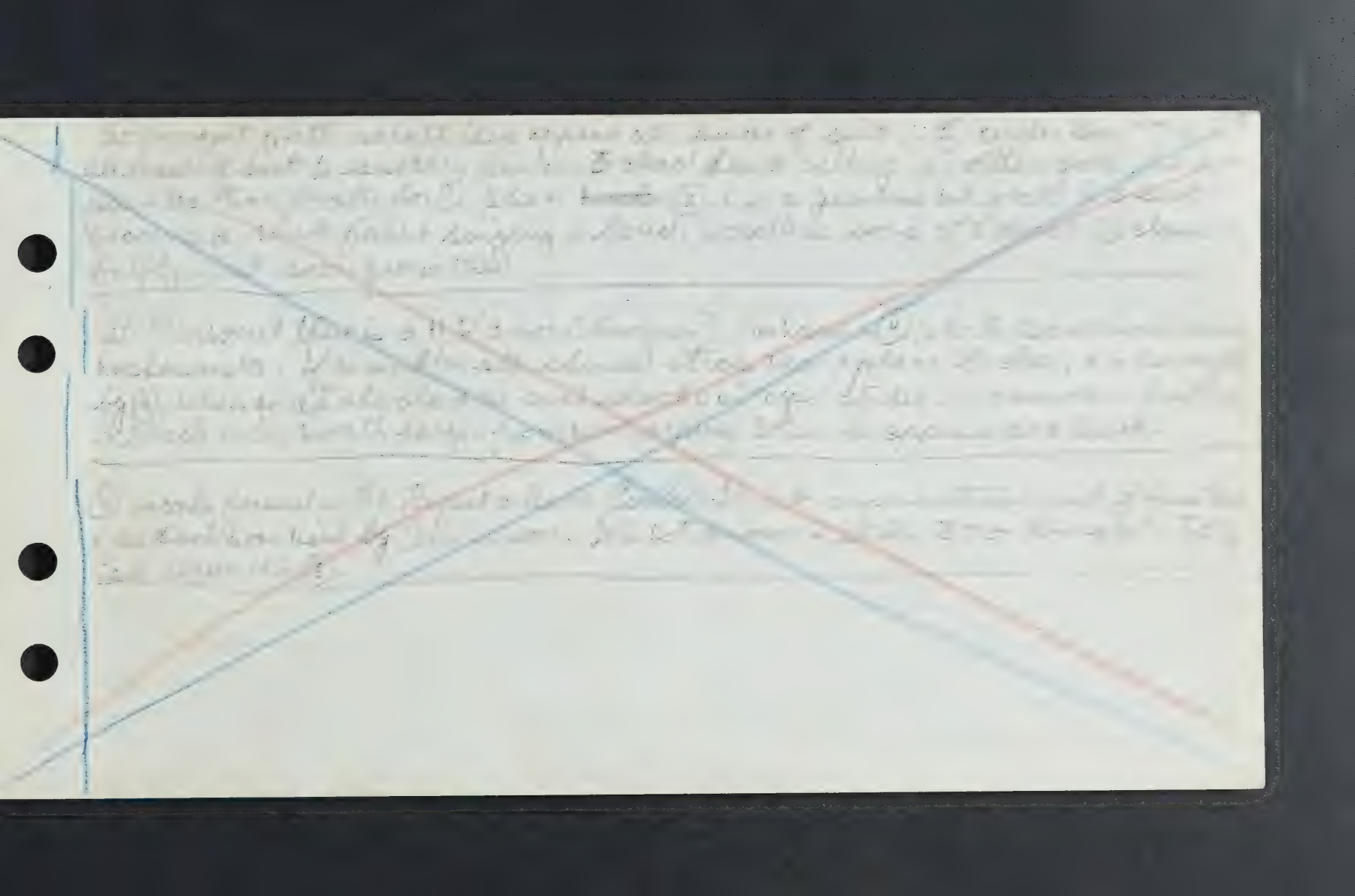


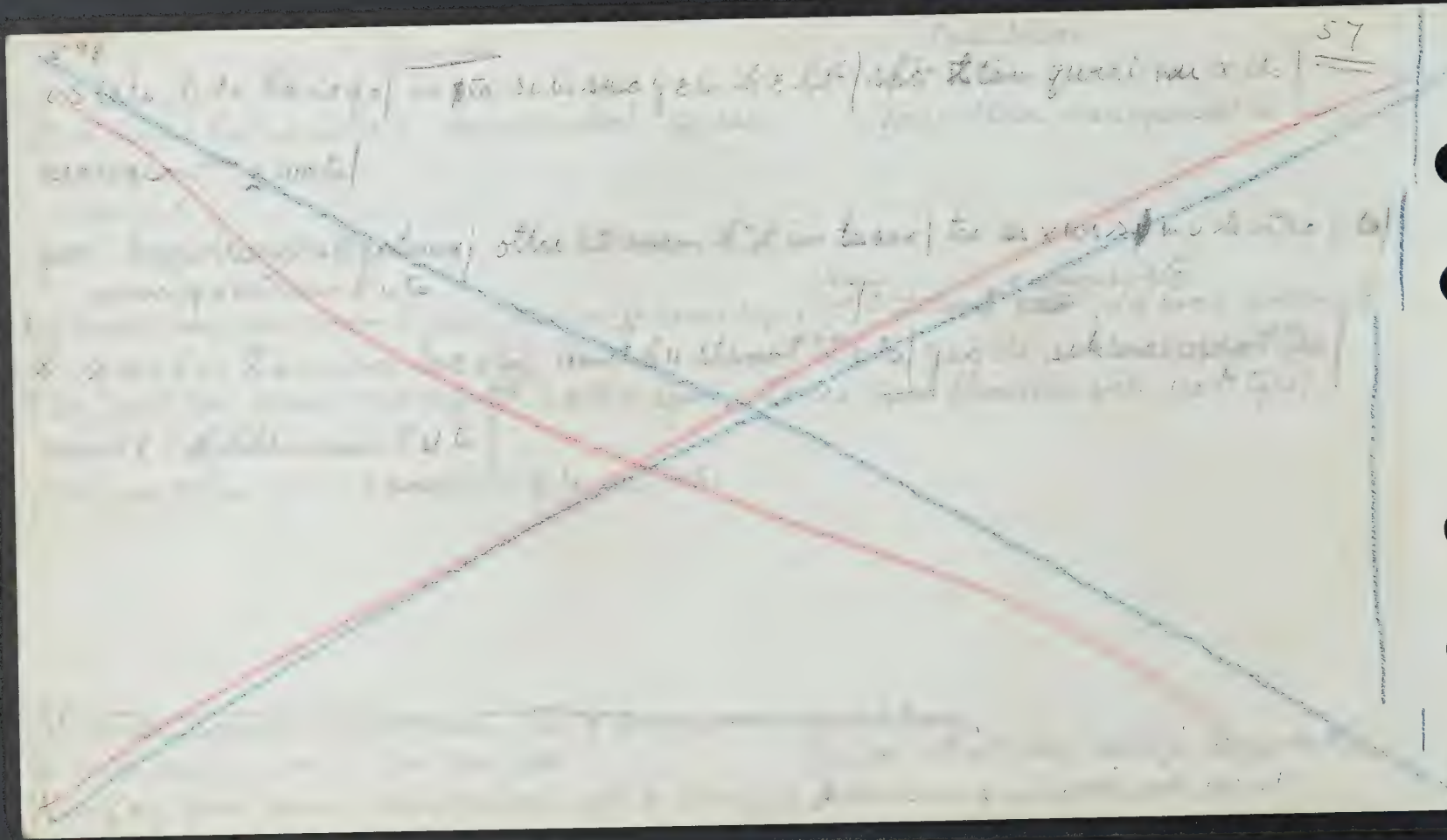


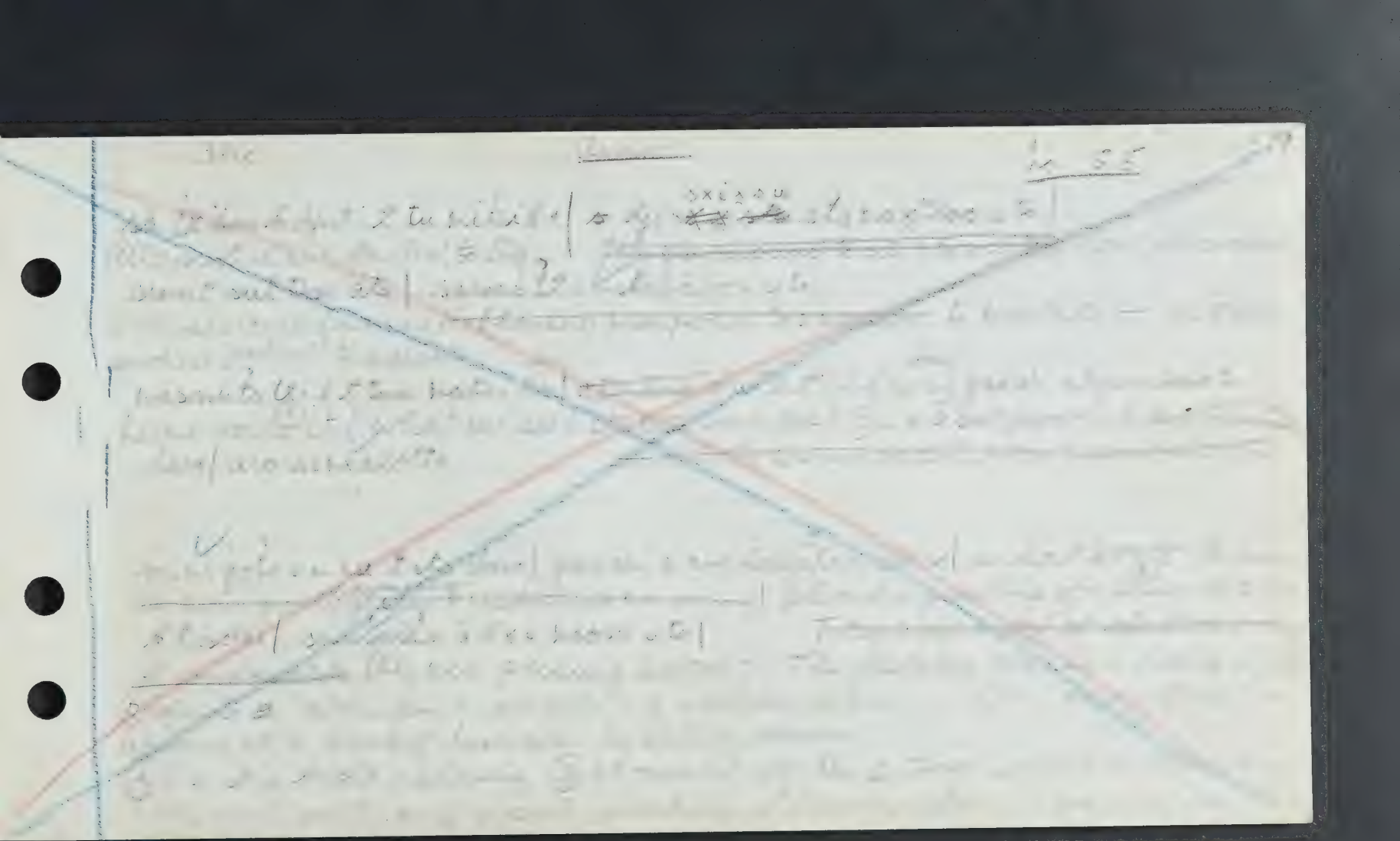


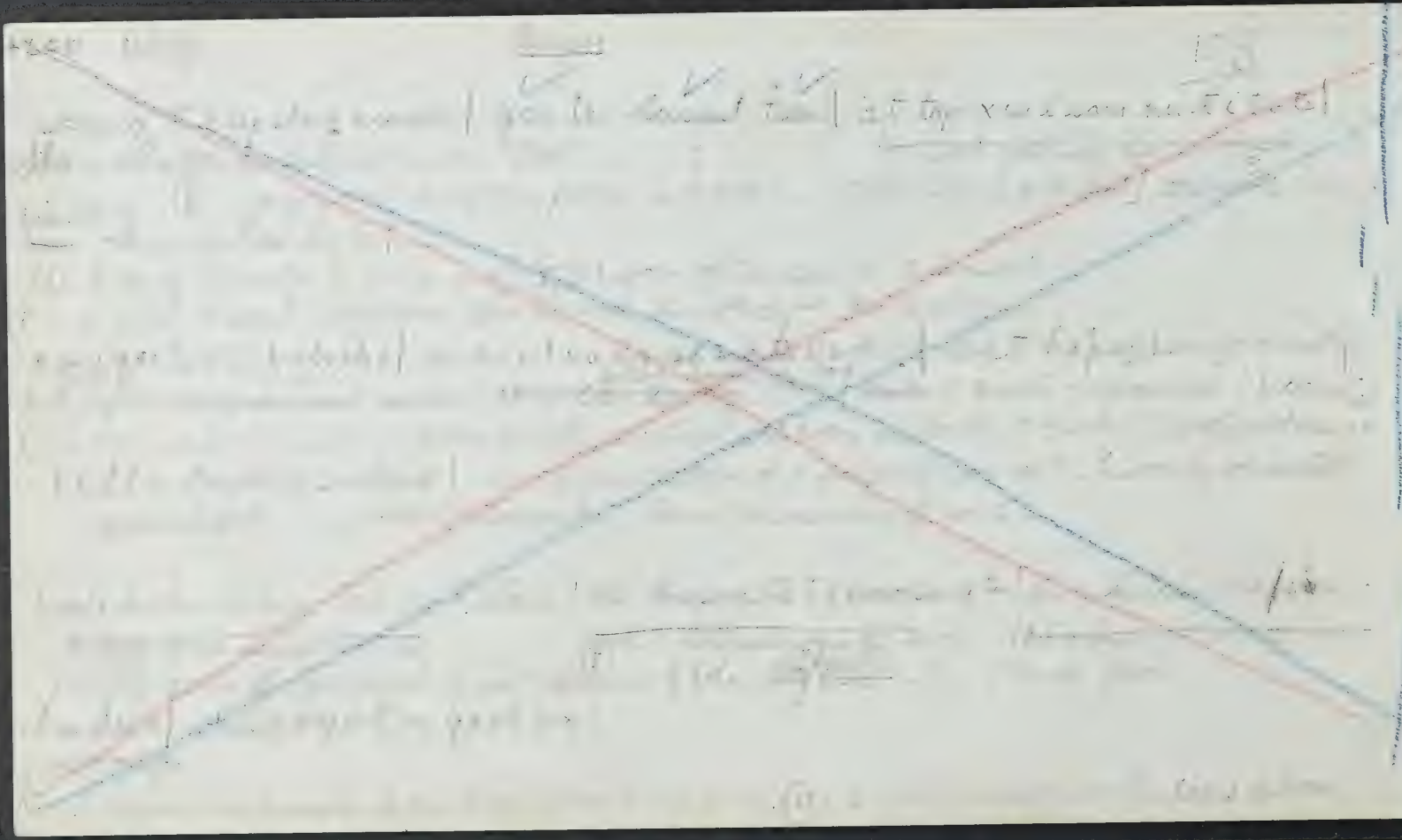


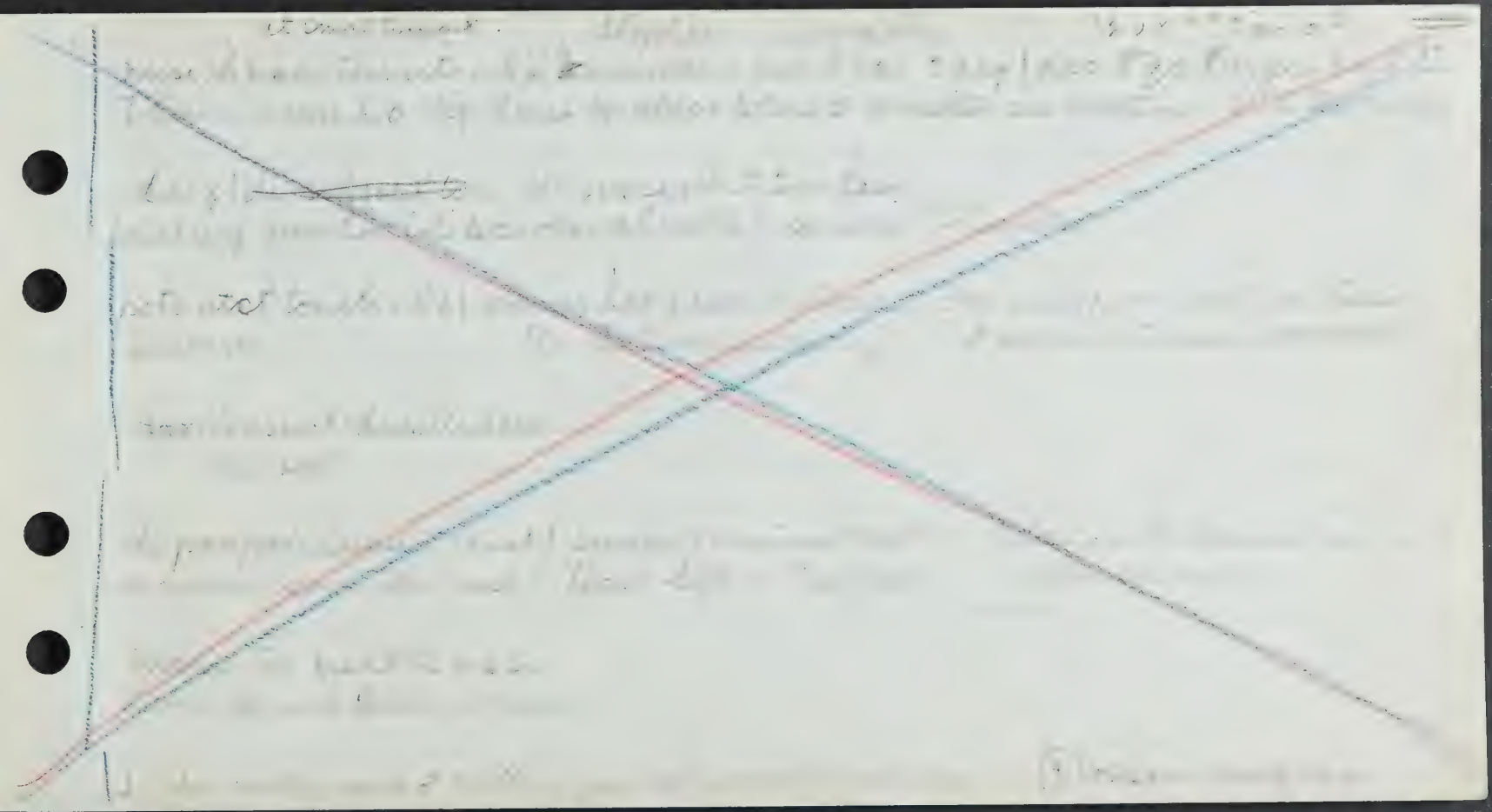


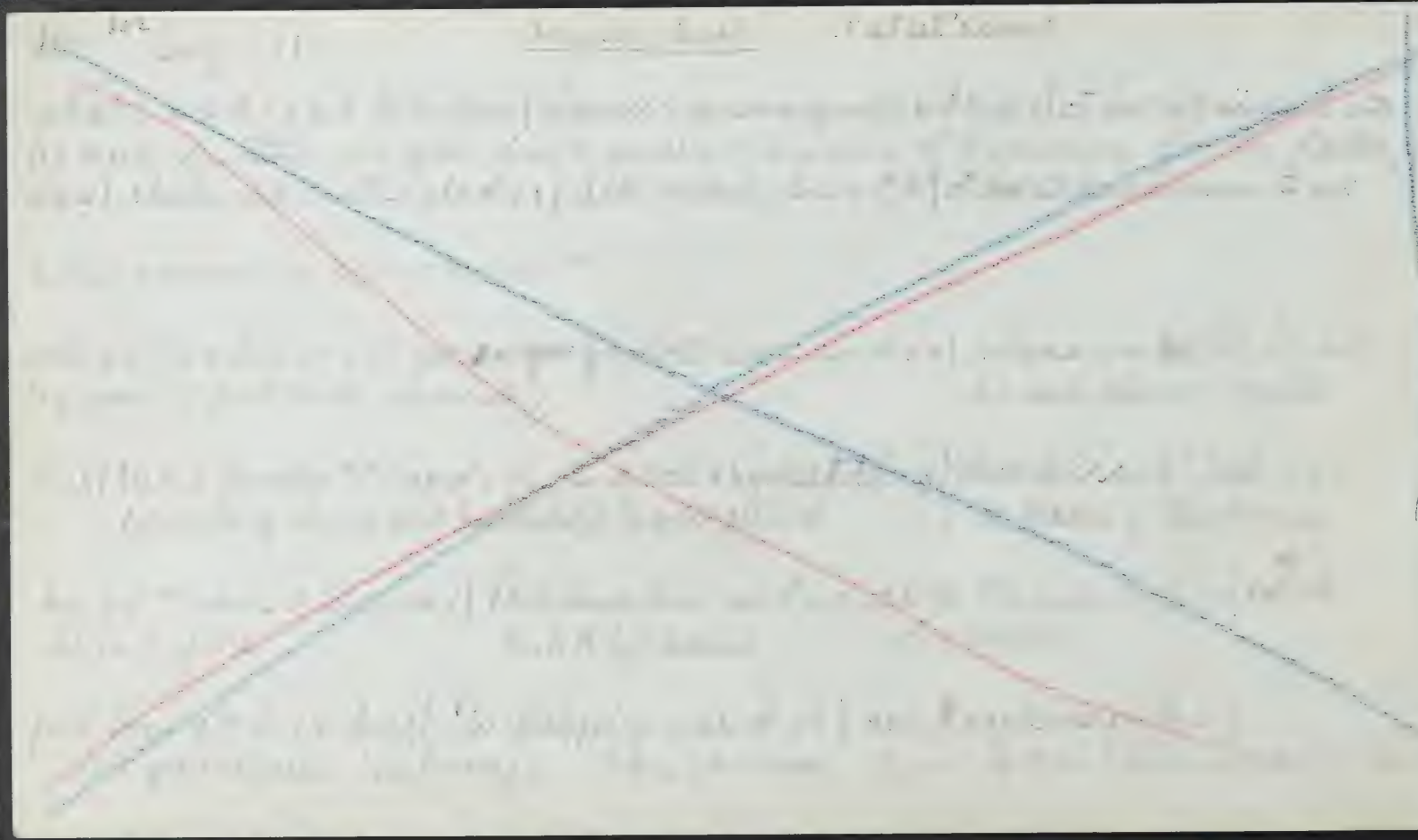


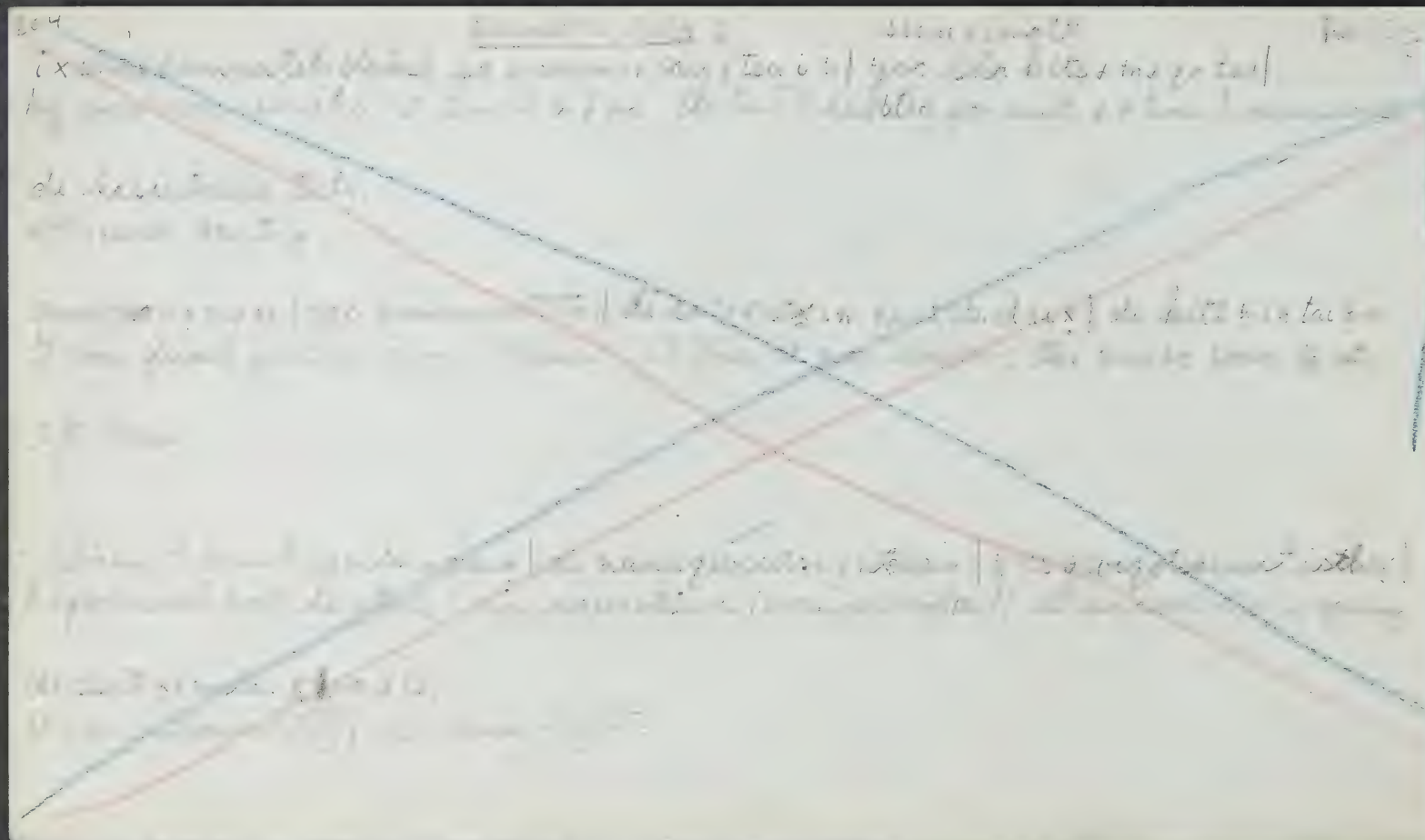


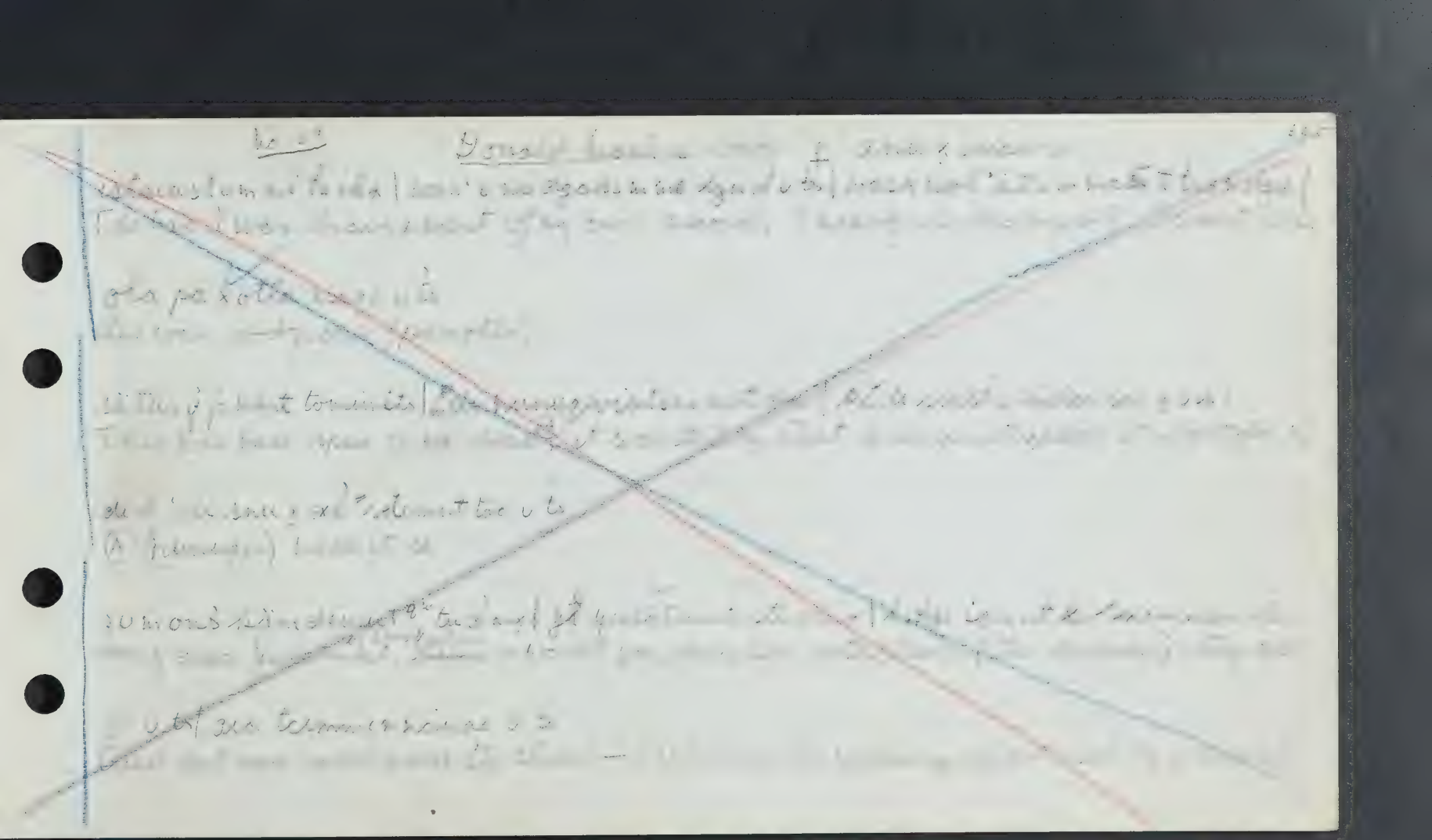




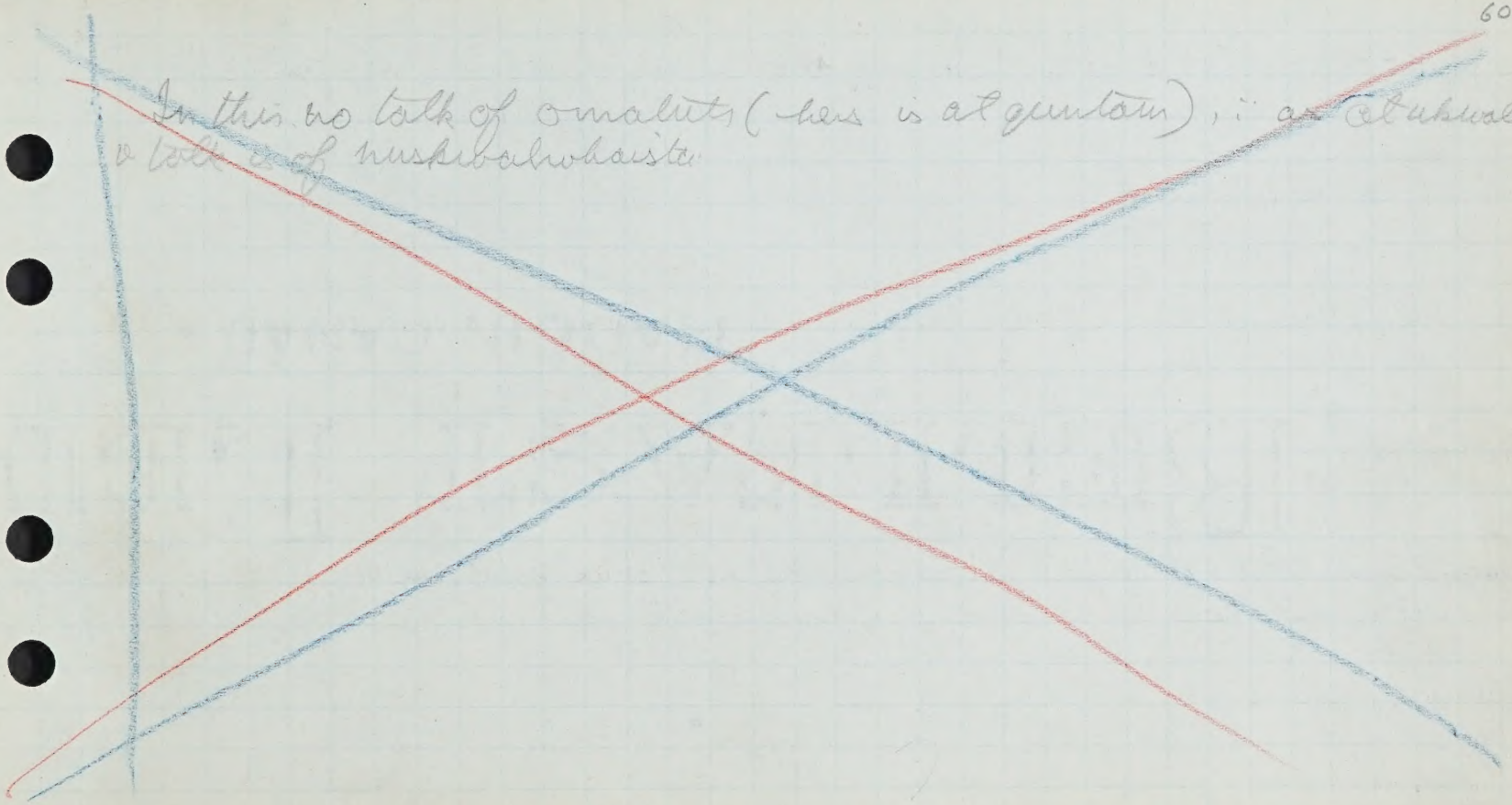








In this no talk of omaluts (hes is at gumtaw), ; a[illegible] atukwak
v talk of nuskibalwhaista



628 Frank Kelly's lad anuximälos No 30

ixa·ɬ ts a lotsundj ɛ | yao skanus x ăn nɛkt duts | dia·t [illegible] no·ɬat
Almost | lowered his tune, so much was he happy, he who was talking so

inat tsundăix | di·nuätăl tcimăls duts dăix |
much to us (refers to a suit)

was·ălx yuts·i·nmoɬt imkw | aia di sint us | was nuno·o yon·t in | ăla qa·vlx wa·x ai
They were at a gathering when they practised a song, no one heard it except them.

ɬ·uts |

- smsn·ɬat·uqs sa·mă·t in | sawdonomăt ukʷ·s | ta spi·x pi·x kincn·tus |
He watches how much he has made, that spix pix of silver

aia sa·nxăla·tta·

An old song, used several times, 20 years old

Elsie Hall. ǫ̀ouɛna 609

sawäs kàn aiuts tao o ts | wa aiyati ~~ka~~ la x a stai | säs aoltwots s x ~~w~~ x t it |
The I (aulara) [who remain, one in w x one in E x who (wenah) every day x sun travels x
also x moon, when they also stand] ǫ̀wenak welutt in uneson When he (~~w~~ x) arth husbandwhaisla.
yao di hɛx tiwattondai x

ät käpäksnem nägodair | di ponponte x matendair | tä ti tn ɛx tiwatondair |
All watch him as he lows near husbandwhaisla the time they called him to thee;

~~hɛx~~ däs s ɛm s ɛ mt kän tiwadair
his salmon blanket is waiting.

yao di ǫ̀wals t ᵘ li wotts ᵘ ndair |
skämat ᵘ n taiaut in | di ponponte x matendair | ot de täkän ikstän dair |
They would the lofty one sit down on his seat, s ɛ n x alotta.

ata s ɛ n x älotta dair

610 Margaret Saunders. kohutan·i No 61 Jaw

ät'aa suloqo'du x | yao d·a k'isyungund'u x | sawäsk'päk'stn·u·us'du x |
It is so, always so, | It has no shame (being blameless) | all see it |

yao d·a sutt'ä't'o x
when o sent comes down

Refers to otter.

was ~~k'e~~ k'e x'äs säni'a go'du x | wäss'i x a yawa'niats'du x | ~~was~~ dässta'ra sainu
He is pleased (refers to otter) at what I have been doing, I have exposed to him a goos

t'ids'dai x | di in it'ga ni sgo'd'a x | di ät'a k'ai laitdus'dai x | yao ät'gunta'a
hawks
tid's'dai x
thing; likewise Ät'gunta'a calls his people.

lil'ix'wunlai x is what a hesuit call hik'ä'ä'ä, songs of olden are preserved by
w h v. old one